August 14
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4: 8).

No. 33, Vol. LXXXVI. Thursday, August 14, 1924. Price One Penny.

THE RESTORATION OF PALESTINE.*

Dr. Elwood Mead.

Whatever may be our religious belief, no one can fail to realize the immense spiritual and cultural significance that centers around the great events in the history of Jerusalem. So when I went to Palestine to act as an advisor in the movement that has for its object the restoration of Palestine to something of its former greatness, there was far more interest than my own particular part. I felt that the great experience there was to be in the close contact with its historic scenes, and that proved to be the case. I had always felt that biblical events are as remote in distance as they are in time, but when my two children and I started from Kantara, on the Suez canal, to Jerusalem on the railroad which was built as one of the necessities of the Great War, we soon felt that we were in intimate contact with the peoples and scenes of the Bible.

We went past the home of Samson; we were in the town where he lost his eyes; and we saw the cave where, blind and helpless, he was hid. Before we reached Jerusalem, we passed through a scene of desolation. Through the long period of Turkish rule, everything that ministers to progress and civilization had been neglected. All the timber had been cut from the mountain tops. The great terraces that had protected the sides from erosion had been allowed to fall into decay. The goats had eaten off every shrub that started to restore its vegetation.

Then we came on an oasis in that forbidding picture. We

*Address delivered in the Tabernacle, Salt Lake City, January 20th, 1924.

came to a place in the valley through which we were passing where the terraces have been restored, or rather where they still exist. We found on those terraces, gardens and orchards. Jerusalem gets most of its vegetables from this particular place. Then we stopped at the little station in the center of this oasis of green, irrigated from the springs on the hillside, and we learned that the reason for that contrast with the country we had passed through is due to the fact that that is a Maccabean village. For thousands of years, those peoples have retained their racial integrity, have maintained themselves in that little spot, and while the Arabic population around them is a pastoral people, they have maintained and utilized all of the opportunities that nature provides and have shown what it is possible to do with Palestine.

From Jerusalem, we went by highway to Joppa, or Jaffa, and that is one of the most interesting roads that anyone can travel. It passes for about sixteen miles through the mountains, Jerusalem being on the summit of the Judean hills, and it passes down onto the Judean plains. As this road goes around those rocky slopes, the first point of interest is the home of the Prophet Samuel, and we could trace over the hill the exact road that Saul traversed on his way to the interview with the prophet, where he learned he was to be king.

That was interesting, tremendously so, but not less so was the next thing that was pointed out. Down in the valley below our highway there was an Egyptian village. That village was there before Abraham pitched his tents within the present limits of Palestine. They have for thousands of years retained their names, the name of their town, their method of living, so that you have there transplanted from the valley of the Nile a little section of Egyptian life that has maintained itself without any regard to what transpires around it for thousands of years.

We were getting history in a new aspect. A little further along are the ruins of one of the chateaux built by the French crusaders at the time of their attempt to recover the holy ark. Above this, on the summit, which is the highest peak of the Judean range, is a place called El Castello, which was one of the rallying points of the crusading army. During the late war, that was made one of the strategic points of occupancy by the German army, and when the British army had built their railway from the Suez canal so that they were past the desert and sought to drive out the German and Turkish armies from Jerusalem, they found El Castello directly in their path, and the first half hour of that assault cost the British army eight hundred lives, and was a failure.

In the valley below, we saw there the beginnings of the New Palestine, to be the home of a race that since the destruction of Jerusalem has been scattered to the ends of the earth, without

any national home. They feel, no doubt, a deeper interest, a greater patriotic sense of attachment to this land of their forefathers than can be felt by anyone else. They saw in the unexpected outcome of the Great War an opportunity to realize an age-old aspiration and longing to make Palestine once again a national home for the Jews.

The fact is that the Christian population of Palestine to-day is about equal to the Jewish population, and the Arabic population has seventy-five per cent. of all the people. An attempt to exercise political control would have led to civil war. The British mandate that has brought order and justice and peace and security to that country makes it possible for anyone of any faith who desires to live in Palestine, to do so with safety. It gives equality of opportunity to the Jewish people. If they desire to make that again a national home, to accomplish that end, they can buy out the Arab, they can purchase from the Syrian non-resident landlord who owns a great part of the country. And that is the method that they have adopted; and they are recreating, in widely separated spots throughout the country wherever land can be acquired, new gardens, new settlements, new rural communities that, in their agriculture, in the comfort of their homes, in their interest in education, in their desire to have everything that goes with modern civilization, is separated by centuries from the little mud-walled, hut-like Arabic villages that are dotted among them.

The beauty of the new conception and the new idea is that, as it extends, the first fear, the first antagonism is disappearing. The Arabs are beginning to plant gardens; they are beginning to have orange groves; they are beginning to clamor for the British mandate to provide them with schools; and so one feels that not only is this aspiration of the Jewish people likely to be realized but there is coming a new day, a new opportunity, and a new era of progress to the Arabic people who have for so many centuries been subjected to extortion, oppression and wrong until they have lost ambition and hope and become simply an inert part of the population.

In our travels through the country districts of Palestine, I met the High Priest of the Samaritans, a fine-looking, dignified old gentleman. But when you contrast the present condition of the Samaritans, and of the congregation over which he rules, with the thousands that once occupied the northern part of Palestine, you realize one of the tragic events of history. There are to-day fewer than two hundred Samaritans of all the tribes that once had such a large part in the life of the East, and those two hundred now live near the city of Nablus. They have, like the Arabic village, like the Maccabean, maintained their religious and their racial separation, but they are, because of economic events, because they are unable to meet the conditions and

competition of this time, disappearing exactly as the Indians disappeared.

One of the first works of the Jewish people is to restore the conditions on which successful rural life must depend. All of you know of the fact that the valleys of Galilee and Judea were lands flowing with milk and honey, but that was a time when the springs were cleared out, when the waters from those springs were distributed in irrigation, when they had a real agriculture. When the country was conquered, when the Moslems took possession, the canals were filled up, springs were neglected, the old aqueducts fell into disrepair, and those waters formed marshes and swamps, and the mosquito did the rest. The poison of malaria drove the whole population onto the hills and out of the valleys.

Nothing is more interesting to-day than to see what is disclosed by the reclamation works that are going on now. In one of the new settlements, significant because of the fact that it has among its members what is known as a California colony, there are nine graduates of the University of California. We had a reunion of twenty-one graduates of that university that are participating in this new era of restoration and reclamation; so that we feel that the old Zion and the new Zion are both believing in the University of California, and in the work it is doing to create a better rural life.

This colony of Benjamina is in a place which not long ago was a pestilential swamp; acquired without any difficulty, because of that fact. When they drained that swamp they found the remnants of the old Roman reservoir and of the paved channel that led away from its gateway; and the restored reservoir to-day has as the supporting columns for its regulating gates two stone pillars which were carved for that use centuries and centuries ago, and which had been buried for nearly a thousand years under the waters of this swamp.

A little further on there is now taking place the reclamation of one of the marshes in the valley of Esdraelon, and there when the channels had been dug, so that the water could be drawn away, was again an old Roman wall, part of the storage basin that had impounded the waters of the spring of Ain-Herod. There has been uncovered and cleaned out, the channel where the army of Gideon was tested.

It is simply impossible to convey to you the thrills that came to us, over and over again, by that intimate contact with those tremendous events of the past. No one could participate even in an advisory way with regard to this restoration, this bringing back of the ancient life and the ancient practices, without feeling how greatly its interest and importance is enriched by that historic association which clusters around it.

We stopped for luncheon at a spring along the road; we were

under a fig tree with the olive trees around it, and one of our party mentioned, in the most matter-of-fact way: "It may interest you to know that this spring from which you are drinking is the spring where Joseph's brethren traded him away to the caravan from Egypt."

A person could just feel that he was in direct contact with those things that had seemed ages and ages removed and almost felt that they belonged to another planet. We walked over the field where Boaz marshalled his reapers and the fair Ruth gleaned behind them. It is a wheat field to-day. At Beisan, on the western edge of the Jordan, excavations are uncovering three distinct periods of civilization.

At a meeting with members of an American missionary colony there, I said: "One of the outstanding memories of my boyhood is when I looked at the picture of the capture of Jerusalem by Titus." "Well," they said, "just step out on this veranda, and we can show you exactly where Titus went through the wall, where it was breached." And that is not only true of that particular event in the conquest of this city, but every time the city was conquered by the Macedonian, the Roman, the Moslem, they went through the same place. That is because the country outside is situated to the marshalling of an army and the making of the preparation for breaching the wall that surrounded the city.

A few years ago, the German emperor built a beautiful church on the Mount of Olives, and attached to that building which is now the home of the High Commissioner of the British mandate, there is a pavilion from which one can see a great part of the Jordan valley. You look down there between three and four thousand feet into that valley, and on the Dead Sea and the river where Christ was baptized. It is to-day the most complete picture of a desert that I have ever seen, and there I realized more perfectly my conception of a desert than anything I have ever seen except that part of the mountains near Butte City where every particle of vegetation was destroyed by the fumes from the smelter. You look down on hillsides slashed by gullies where there is not a tree. We were there in the dry part of the year. There was nothing green. What you look at is the scarred sides of that mountain and of the hills below. You can picture what it looked like when it was covered with trees as it was once. The valley has no trees, due to the fact that the Turks or the Arabs knew no use for a tree but to cut it down, and the goats had no use for what followed but to see that it was kept down; so that through centuries that condition has been created. Under the mandate, the first thing that was done was to create a forestry bureau, and those hills are to be reclothed and the valleys are to be made homes of comfort, satisfaction, peace and security, not only for the Jews, but for all people who have a longing to live in that old land.

ADVICE TO MISSIONARIES.

THE missionary labor accomplished by the Church of Jesus Christ of Latter-day Saints is a subject of growing comment and marvel among people of the world who come to learn of its extent and results. This feeling of wonder is blended with admiration in the minds of those who study the details of our missionary system, and who are able to appreciate the self-sacrifice, enduring faith, and God-fearing reliance by which the missionaries of the Church are distinguished. The fact that those of our people who go forth on missions do so at their own expense, unsalaried, indeed, without hope of pecuniary reward, spending years away from home—usually years of early manhood—the years that are regarded as most valuable in shaping the individual's course and position in life—this fact, indeed, may well arouse the surprise and admiration of the world.

Many of our devoted missionaries are valiantly striving to do their best, and to make their best better, day by day; great is and greater yet shall be their reward. Others are lacking in energy and effort; their work is done, if at all, in a half-spirited way, and their thoughts are ever running ahead to the time of their release and return. To those of the first class the days are all too short and the months too few for the exalted labors in which they find such genuine satisfaction and happiness. To the others, the days drag and the weeks are burdensome.

The individual Elder is left largely to the guidance of the spirit of his calling, with which he should be imbued. If he fail to cultivate that spirit, which is the spirit of energy and application, he will soon become torpid, indolent and unhappy. Every missionary should strive to devote part of each day to study and prayerful thought on the principles of the Gospel and the theology of the Church. He should read and reflect and pray. True, we are opposed to the preparing of set sermons to be delivered with the thought of oratorical effect and rhetorical display; yet when an Elder arises to address a congregation at home or abroad, he should be thoroughly prepared for his sermon. His mind should be well stored with thoughts worth uttering, worth remembering; then the spirit of inspiration will bring forth the truths of which his auditors are in need, and give to his words the ring of authority.

We would recommend to conference presidents and other presiding officers in the various branches of the Church, that where possible, they have the Elders in their charge follow regularly and systematically a study of the standard works and other approved publications of the Church, thus more fully equipping themselves as teachers to the world.

There is little excuse for the idle man in any walk of life; work is abundant for everyone who will labor; but least of all is there

excuse or palliation in the case of a listless or idle missionary pretending to be busy in the service of his Lord.

It is to be earnestly recommended that Elders on missions, as indeed Latter-day Saints in general, avoid contentions argument and debate regarding doctrinal subjects. The truth of the Gospel does not depend for its demonstration on heated discussion; the message of truth is most effectively delivered when expressed in words of simplicity and sympathy.

The history of our missionary work already proves the futility of public debate and argument between our Elders and their opponents; and this in spite of the fact that in the great majority of such undertakings the forensic victory has been won by our representatives. A testimony of the truth is more than a mere assent of the mind, it is a conviction of the heart, a knowledge that fills the whole soul of its recipient.

Missionaries are sent forth to preach and teach the first principles of the Gospel, Christ and Him crucified, and practically nothing more in the way of theological doctrine. They are not commissioned to expound their own views on intricate questions of theology, nor to mystify their hearers with a show of profound learning. Teachers they are and must be, if they meet in any degree the responsibilities of their high calling; but they should teach as nearly as they can after the manner of the Master—seeking to lead by love for their fellows, by simple explanation and persuasion; not trying to convince by force.

Brethren, leave these themes of profitless discussion alone, keep closely to the teachings of the revealed word, as made plain in the standard works of the Church and through the utterances of the living prophets; and let not a difference of views on abstruse matters of doctrine absorb your attention, lest thereby you become estranged from one another and separated from the Spirit of the Lord.

The standard works of the Church and other approved writings should be carefully studied and commented on by the brethren; every Latter-day Saint, and particularly every Elder in the field, should seek to become learned in the Gospel; but let it not be forgotten that to understand the inspired writings aright the reader must himself have the spirit of inspiration; and this spirit will never impel one to hostile discussion or wordy contests.

Seek first the Kingdom of God and His righteousness, and all else that is desirable, including the knowledge for which you yearn, shall be given unto you.—President Joseph F. Smith, in *Gospel Doctrine*.

Find your niche and fill it. If it be ever so little, if it only be a hewer of wood or drawer of water, do something in the great battle for God and truth.—C. H. Spurgeon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, AUGUST 14, 1924.

EDITORIAL:

A WORTHY EXAMPLE.

DURING our recent thirty-day visit to the three missions in Scandinavia, praiseworthy phases of Church work, as well as pleasing and admirable things pertaining to the country and the people in general met us continually. Evidences of careful stewardship over Church property and in handling Church funds; of better harmony, generally, among members and Elders; of dignified and conscientious effort on the part of mission presidents and their associates; of missionaries' successes in finding "lost" and "unknown" members; of able, unselfish labor by local Elders serving as conference presidents, and of local young Elders devoting all their time and means to missionary activity;—these are some of the encouraging features to which we refer. Of course there are discouraging conditions also; but with these the mission presidents, conference presidents and Elders will contend and eventually overcome; for the unsatisfactory features are few compared with those which are satisfactory.

A most gratifying indirect element of the work in these northern countries is the favorable attitude of the United States ministers, and, indeed, of all those associated with the U. S. Embassies. Each minister in dignity and ability seems, at least to the casual visitor, to represent his country with credit and honor. Each radiates that feeling, always the mark of the true gentleman, which makes everyone feel at ease in his company. Furthermore, each has given us his assurance, as well as the evidence, not only of his willingness but his determination to see that Elders, as all other American citizens, shall have justice and fair play.

But the one particular feature to which I desire at present to call attention is the commendable action of the "Statens Filmcensur" in refusing absolutely to permit a scurrilous film entitled, "In the Power of the 'Mormons'" to be shown in the Kingdom of Denmark. Equally commendable is the judgment of the Norwegian committee who also refused to permit the same film to be exhibited in Norway.

The following free translation of an article printed in the after-

noon edition of the *Berlingske Tidendes*, July 28th, 1924, gives the reasons for the censors' action in regard to this film:

"A Film About the Mormons Prohibited by the Censor.

"It happens very seldom that 'Statens Filmcensur' will prohibit a film entirely—even films dealing with dangerous subjects it is often possible to save by cutting, which of course does not better them artistically but which prevents too great a loss on the part of the producer.

"Yesterday, a film which was to be shown in one of our largest theaters was prohibited bodily.

"The title of the film is: 'In the power of the "Mormons."' That it really has been necessary to take such a drastic measure against it will be understood from the explanation which the representative of the ministry of justice in the censor committee, Mr. Jesperson, has given us. Said the officer-chief this morning when we spoke to him: 'It is a film that represents the "Mormons" to be scoundrels and seducers, yes, even instigators of murder.

"'It also has scenes which I believe can be classified as blasphemous. The reason we have not followed the usual custom of cutting out objectionable parts is because the whole thing is objectionable. I do not know much about the activities of "Mormons," but in America they are a recognized sect.

"'The prohibited film shows how a purported high-priest, a thorough bandit, is sending his "Mormons" out in the states, where they marry for wealth, which, when they return to Utah, belongs to the high-priest.

"'Scenes occur in which orders are given to murder persons of whom it may be feared that they will reveal the secrets of the "Mormons," and a large scene presents the high-priest assaulting one of the deceived women.

"'Thus you see we had sufficient grounds for action, and the whole committee was unanimous about having it prohibited.

"'Yesterday, I quite accidentally met the Norwegian censor, who is here on a visit to the city, and he told me that they had done exactly the same thing in Norway, when this film a short time ago was presented there.'"

In thus rejecting this scandalous production, Denmark and Norway have set Great Britain an example worthy of imitation. They have demonstrated that in this instance, at least, the Scandinavian mind does not revel in slander. The use of common sense and the application of a little sound judgment were all that was necessary to convince the Danish and the Norwegian Film Censors that such a production as "In the power of the 'Mormons'" is not only libellous and blasphemous, but poisonous to the minds of honest people who pay their money for education, and for uplifting, not degrading, entertainment.

That film censors in Great Britain have permitted such obnoxious films to be shown in cinema theaters throughout the land is a reflection upon the intelligence and the tastes, not only of the censors, but of the people as well. The time has come in which men and women who revile the "Mormons" and who chew the end of slander against them merely display either gross ignorance or bitter enmity.

We most heartily commend the intelligent action of the Scandinavian film censors.

DAVID O. MCKAY.

TOBACCO IS FOE TO YOUTH, SAYS LECTURER.

"TOBACCO is a worse enemy to the growing generation than alcohol ever was," said Dr. William H. McKeever, Kansas author and lecturer, in conducting a series of character education lectures at the University of Utah.

"Society is slowly being drawn into a finish fight on the tobacco question," said Dr. McKeever. "A long fight is certain, since the powers behind the tobacco industry are financially powerful, and a tremendous amount of money is invested.

"Tobacco causes a man to lose both moral and spiritual decision. Willing churchgoers are not cigarette users. A smoker develops a satisfied, unreal outlook upon life which weakens his moral stability. The Latter-day Saint Church ban on tobacco is a long step forward.

"Scientific investigation shows the harmful effects of tobacco. Tests of the effect of smoke upon rabbits and other animals prove its harmful qualities. Dr. Kellogg, of the University of Michigan, has conducted extensive research, and finds that eggs after being exposed in smoke for a certain period of time, will not incubate.

"The number of men who can conquer the tobacco habit is so small as to be negligible. The tobacco habit is exactly like the drug habit—especially since in recent years, the concentration of the tobacco used has been increased. Investigators assert that opium leaves and arsenic in minute quantities are used in many of the popular brands.

"If women take up smoking in large numbers, the race is doomed. It is a proven fact that the race germ is harmed by tobacco.

"The tobacco companies are putting forth much propaganda, chiefly in the form of illustrated advertising, realizing that once a smoker, always a smoker.

"Instead of 'They Satisfy,' it should be 'They Stupify.'"

Professor McKeever also discussed dancing. "The worst form of dancing," he said, "is found in our higher educational institutions, surpassing that seen in the so-called 'tough joints.' The

improper dancing renders a moral decision impossible, since it produces a kind of auto-intoxication. This condition is aided by the amount of drinking and eating of refreshments which is done at many dancing parties. A laborer could not eat the amounts between meals that are consumed between dances by young people. It produces a tremendous loss of vitality, and really makes the individual brutalized for a time.

"Many parties produce a wholesome effect rather than this abnormal one, but the tendency must be carefully watched. It is possible for parents to present these facts to the youth in a practical manner. By presenting other and better means of enjoyment, the problem is near its solution. Youth will be convinced, but not forced."

EDUCATORS LAUD UTAH SUMMER SCHOOL.

Dr. Frederick J. Turner, professor of history at Harvard University, who has just returned to Cambridge, Massachusetts, after having spent three weeks in teaching history at the Utah Agricultural College National Summer School at Logan, Utah, has the following to say regarding the impressions he gained during his sojourn at Logan:

"I have never seen before so congenial and so happy an academic gathering in such a beautiful location—stimulative and healthful, and altogether fit. Certainly the idea of a national summer school in the west is feasible. It should be continued, and should grow by attendance from all the eastern states as well as from the Rocky Mountain and the Pacific states. To the eastern student a summer session there will be a revelation of what the word 'America' means. Utah Agricultural College is to be thanked and congratulated on having established this school. I know of no better situation on which such an institution can be built up."

In commenting upon Dr. Turner's statement, President Elmer G. Peterson of the College said: "One of the greatest values that will come out of the National Summer School will be the introduction to the people of the east of not only our western scenery and mountain climate, but also of our people. I have received many statements from visiting faculty members and students, similar in nature to the statement written by Professor Turner. For instance, Prof. Henry C. Cowles of the University of Chicago, who was here teaching botany, said, 'You have not only the most attractive summer school site in America, but also, I believe, the most attractive campus of them all. The inspiration is, in itself, a tremendous factor in the success of your summer school. The summer climate of Logan is as perfect as a climate can well be.'"

The following statement is from Prof. John Adams of the Uni-

versity of London, who delivered a series of lectures at the Summer School:

"The success of the 1924 Summer School at Logan demonstrates the feasibility of a National Summer School in the intermountain west. Already you draw from a very wide area, and there is no reason why that area should not be greatly extended. The Utah Agricultural College has unique advantages for the study of the natural history group of sciences, while for the ordinary academic studies, it is hard to imagine an environment better suited for their successful prosecution."

STATUE OF MORONI ON TEMPLE SPIRE REGILDED.

THE difficult task of redecorating the statue of the Angel Moroni on the topmost pinnacle of the highest spire of the Temple was begun Friday, July 11th, under the direction of Andrew Godwin, Church painter.

The figure of the angel was covered with gold leaf in 1893. Now it is found that it is worn down to the copper base. New gold leaf will be applied, and will be put on over a coat of sizing after one coat of crome yellow has been applied.

The hazard of the work is realized when it is known that the approach must be made from the outside of the Temple, which must be scaled with ropes and pulleys.

The figure of the angel with the trumpet is heroic in proportions, standing twelve feet six inches at an elevation of two hundred twenty-two feet above the ground.

Redecorating the statue is in line with the general renovation that has been done in all of the buildings owned by the Church. The roof of the Temple was recently painted with black and slate colored asphalt from the Uinta Basin. The same mixture was used to cover the roof of the Tabernacle.

Katherine Fullerton Gerould, foremost woman short story writer of America, writing in the June number of *Harper's* magazine says of the statue: "From below the gilded statue of Moroni is merely the topmost pinnacle of the great pile. But if you wish to come under Moroni's spell, dine at sunset on the roof of the Hotel Utah, opposite the Temple block. Each movement is lovelier than the last. Your eye rakes three points of the compass from the Wasatch range at your feet, round to the Oquirrhs and the Great Salt Lake before you, to rest on Moroni, rising at your right hand, his trumpet pointing to stars you can not see. It is Moroni at nightfall who would convert me to 'Mormonism,' if I were to be converted. He has a great deal to do with human aspiration. Out of a forbidding faith and a lurid history has come the figure of the angel at sunset.

"One hopes that there will always be enough tithes, or enough

profit on beet-root sugar to keep Moroni gilded and secure in his commanding position. If they took all the tourists to dine on the roof of the Hotel Utah, reservations on the 'Yellowstone Special' (the overnight train between Salt Lake City and the Yellowstone National Park) would not be easy to get. I know that if to me were intrusted the task of 'selling' Salt Lake City, I should not talk about pivotal centers and radii. I should merely say in the words of Brigham Young, 'This is the Place.'"—*Deseret News.*

THE POWER OF TRUTH.

WEALTH is power, talent is power, and knowledge is power. But there is a mightier force in the world than any of these—a power which wealth is not rich enough to purchase, nor talent strong enough to overcome, nor knowledge wise enough to overreach; all these tremble in its presence. It is truth—the most potent element in our social and individual life. Though tossed upon the billows of popular commotion, or cast into the sevenfold furnace of persecution, or trampled into the dust by the iron heel of power, truth is the one indestructible thing in this world, that loses in no conflict, suffers from no misusage and abuse, and maintains its vitality and completeness after every reverse. All kinds of conspiracies have been exhausted to crush it, and all kinds of plans laid to vitiate and poison it; but none has succeeded, and none ever will. We can be confident of nothing else in this world but the safety and imperishability of truth—for it is part of the Divine nature, and invested with the character of its Author. It may often seem to be in danger; it is as much set upon and assaulted now as ever, but history and experience ought to reassure our faith. It has never yet failed, and it never will. It has always accomplished its end, and always will. We may rest serenely upon it, and feel no alarm; we may anticipate its success, and enjoy its triumphs in advance. In this struggling life, what encouragement and comfort is there in this thought—that the man of truth and the cause of truth have the certainty of success; they can not fail. "Truth crushed to earth will rise again." It can not be put down.—SELECTED.

PEOPLE would try harder for trustworthiness if they knew how lovable a quality it is. When you know you can rely upon anyone, that whatever he undertakes to do will be done, that you can really pass over a share of your load to him, you can not help liking him. On the other hand, it does not matter how amiable men be, if they are forgetful, if they are unpunctual, if they habitually neglect, they become sources of such annoyance that one's liking is apt to die out.—ROBERTSON NICOLL.

FROM THE MISSION FIELD.

Release and Departure.—The following missionary, honorably released from his labors in the British mission, sailed for his home, Friday, the 9th inst., per s.s. *Montroyal*:

David D. Lamph, the Hull conference, and President Leeds conference.

Social.—The Saints and the friends of the Doncaster branch (Sheffield conference) held a delightful social Monday, the 21st ult., under the direction of the Relief Society. An interesting program was rendered by the children of the Highfields Sunday-school, assisted by members of the Doncaster branch. Elders Vernon P. Cole, Lyle A. Riggs and Rowland V. Walker were present.

Priesthood Union Meeting.—Saturday, the 2nd inst., the Nottingham monthly Priesthood union meeting was held. President Selvoy J. Boyer presided. After the general business of the conference was attended to, President Samuel Pears of the Hucknall branch took charge of a general class discussion upon the subject of the need of gathering genealogy, and why the members of the Church in Great Britain should be more interested in it.

Baptisms.—An impressive baptismal service was held the 4th inst., at Varteg (Welsh conference). President John W. Crofts, all the traveling Elders of the Welsh conference and many Saints and friends were present. Seven candidates were baptized by President Crofts and Elder Ralph C. Jones. They were confirmed by President Crofts and Elders Ralph C. Jones, Merlin S. Ellis, Jesse N. Decker, Stirling C. Rigby, Melvin W. Grant and Richard C. Thomas.

Meetings of Traveling Elders.—The traveling Elders of the Welsh conference met at Cardiff in regular monthly meeting, the 26th ult. Elders Sterling C. Rigby and Melvin W. Grant delivered talks on previously assigned subjects. President John W. Crofts gave timely advice and instructions for the furthering of the work during the ensuing month. All the Elders gave gratifying reports.

On the 26th ult., the traveling Elders of the Liverpool conference held their regular Priesthood meeting in the chapel at Blackburn. President Ernest K. Freckleton presided over and conducted the meeting. The reports of the branches were given by the Elders. President Ernest K. Freckleton offered suggestions for the advancement of the work in the branches. A number of Gospel questions were discussed.

Within the vales of Glendalough, the Elders of the Free State conference, accompanied by President and Sister Benjamin R. Birchall and Elder John Walsh of the Liverpool office, held Priesthood meeting, the 1st inst. Elder John Walsh presided over and President Birchall conducted the meeting. Each Elder gave a report of his work and bore his testimony. Valuable instructions relating to the work in the conference were given by Elder Walsh and President Birchall, each expressing his determination to push forward the work. After the meeting, the Elders visited St. Kevin's bed. Sister Birchall entertained at dinner at the Royal Hotel. The party returned to Dublin by motor.

On the 1st inst., the Elders of the Hull conference met in regular monthly Elders' meeting. The work throughout the conference was reported to be progressing satisfactorily. Means were discussed whereby the work could be made more effective. President K. Marsel Widtsoe outlined the work for the ensuing month, and also for the coming branch conferences. Conference supervision of the various organizations was also discussed.

Saturday, the 2nd inst., a Priesthood meeting of the traveling Elders of the Scottish conference was held at Glasgow. Elder John Walsh of the Liverpool office was in attendance and presided over the meeting, with President Wallace R. Budge conducting. Encouraging reports were given by all the Elders present. Elder John Walsh gave valuable counsel and advice pertaining to missionary work.

A meeting of the traveling Elders of the Sheffield conference was held in Sheffield under the direction of President Willard Boden on the 2nd inst. President Fielding K. Smith, former conference president, conducted the meeting. Many favorable reports were given. The Elders expressed their sincere appreciation for the many pleasant associations with President Smith, and assured President Boden that they will sustain and support him in the office he has been called to fill. President Smith said he is exceedingly anxious to see the Sheffield conference the standard conference of the mission. He quoted statistics from previous months to show the accomplishments, and hoped the brethren would unite in their efforts to achieve more in the future. President Boden stated that his calling came as a surprise, and he feels extremely weak in accepting the same. He said he knows that the success of the work depends on the combined efforts of all. The Elders wished President Smith success in his new field of labor.

The Elders of the Nottingham conference met in their regular monthly Priesthood meeting the 2nd inst., with President Selvoy J. Boyer presiding. He gave a few valuable instructions. From the reports given, a splendid spirit prevails throughout the conference. Elder Kenneth F. Schade gave an address on the Second Article of Faith.

WHERE IS THY GOD?

LIKE as the hart, athirst in desert dreary,
Pants for the brooklet and the soft, green sod,
So doth my soul, with toil and sorrow weary
Yearn for the living God.

By day and night my inmost heart is shaken
With grief and fearing, while the scoffers say:
"Where is thy God, that thou art thus forsaken?"
And in my shame I turn my face away.

There was a time, when Sabbath bells were ringing,
I went rejoicing to the House of Prayer,
Joining with rapture in the reverent singing,
Soaring on wings of faith to mansions fair.

And now, with downcast eyes and ever grieving,
I go reluctant and with heavy tread,—
Why, O my soul, art thou so unbelieving?
Trust in God, He shall lift up thy head.

The Lord will yet command His loving kindness,
Even when the day of toil is hard and long:
And when the night enshrouds my soul with blindness,
His presence shall rise in me like a song.

J. LEWIS MILLIGAN.

DEATH.

WHITE.—Sister Emily White of the Handsworth branch (Birmingham conference) passed away at her home in Birmingham, July 13th. Deceased was born February 22nd, 1850, at Birmingham, and was baptized April 1st, 1906, by Elder William A. Noble, and confirmed by Elder D. C. Ure. Funeral services were held at the home under the direction of President Joseph E. Tillotson. Elder Charles J. Ford dedicated the grave.

ANDREWS.—John Andrews, the eight-year-old son of Brother and Sister Sidney Andrews of Blyth (Newcastle conference) died at the Royal Victoria Infirmary, Newcastle, July 25th. Funeral services were held at the home. President William A. Monson dedicated the grave.

CONTENTS:

The Restoration of Palestine ... 513
Advice to Missionaries 518
Editorial: A Worthy Example 520
Tobacco is Foe to Youth, Says Lecturer... 522
Educators Laud Utah Summer School 523
Statue of Moroni on Temple Spire Regilded... 524
The Power of Truth 525
From the Mission Field 526
Poetry: Where is Thy God? ... 528

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.